St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For St. Anthony's Messenger.)

The Sorrowful Mother.

Holy Mother, Queen who sorrowed
With thy Son through ev'ry grief,
And who from His anguish borrowed
Agony without relief;—
Mother, who, at ev'ry Station
Of His journey to the Cross,
Suffered pain and desolation,
At the vision of thy loss;—
Queen of Martyrs, by the breaking
Of thy heart on Calvary,
When thy Son, e'en thee forsaking,
Willed that we thy children be,
Grant that, daily crucifying
All desire for sin and strife,
We may, to all error dying,
Bless thee through Eternal Life!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

IN our July issue we briefly mentioned that the Holy Father, Pope Pius X., had directed a special letter on the "Third Order" to our Most Rev. Minister-General, Fr. Denis Schuler, O. F. M., on the occasion of the seventh centenary of the founding of the Seraphic Order. It affords us great pleasure to offer our dear Tertiaries an excellent translation of this important document, taken from our esteemed contemporary, *"The Franciscan Monthly,"* published by our Fathers, the Friary, Forest Gate, London, E.:

Beloved Son, Health and Apostolic Benediction.

A love for the Roman Pontiff, manifested by a singular and generous obedience has ever characterized the Third Order of St. Francis. This is not to be wondered at, if we call to mind the shining example of its saintly founder, who, even as he loved Jesus Christ with a special love, yielded to none in his affection for His Vicar. This spirit of the Tertiaries, in reference to the common Father of all the Faithful, revealed itself in many ways, especially at the time of the celebration of the Golden Jubilee of Our Priesthood. A large number of them met together in brilliant assemblies for the occasion, and were pleased to come to Our assistance in Our present poverty by generous offerings—each one according to his means. For Us this has been a source of great joy; wherefore We wish you, in Our name, to offer to all who have thus manifested their filial piety in Our regard, Our sincere thanks. We desire, also, that you make known to them that nothing can afford Us greater joy than the faithful observance of the rules of their Holy Order; in this way they will contribute greatly to the restoration of all things in Jesus Christ, which We proposed to Ourselves at the beginning of Our Pontificate.

The appalling tendencies of the age fill Us with deep anxieties; for the forgetfulness of and a distaste for Christian wisdom have taken hold of many souls, so that, unhappily, we are now returning to pagan customs and institutions, which, it is to be feared, will corrupt the home as well as civil traditions and the government of countries. It is, therefore, absolutely necessary for all who would wish to see preserved to the human race the benefits of the Divine Redemption, to set themselves the task of opposing these evils, and to apply themselves to the bringing back to the right path those who have gone astray by proclaiming the truth, but more especially by the exercise of virtue, for example has a wonderful power in persuading. The most powerful means, however, will be to accompany this light of good example with the industrious zeal of Christian charity. In a work of this kind it is necessary that, of those living in the world, the members

of the Third Order of Penance should take the lead; and St. Francis to this end has imposed upon them the law of observing holily and faithfully the ordinary duties of the Catholic religion; in other words, that they should fulfill more religiously than others the duties incumbent on all the children of Holy Church. Thus they would become, both in the home as well as in public life, living models of Christian virtue. Oh! would that all the Tertiaries in the whole world (and, thank God, they are numerous in all classes of society) fulfill with all diligence this office confided to them, and which is so suited to the needs of the present age; a great step would then be made towards this happy change of things, which We desire. The Society of Franciscan Tertiaries has been restored by Our illustrious predecessor, and he hoped therefrom these results for the common weal. We have the same hope, and earnestly desire that what he has established be propagated by all possible means. To this end, dearly beloved Son, exhort them in Our name to do all that their own salvation and that of others requires, that they may thus, with the Grace of God, fulfill the hopes of Holy Church in their regard. Furthermore, as a proof of Our special good will and benevolence, and as a memorial of it, We declare for ever that all Franciscan Tertiaries of either sex, and of every institute, both living and dead, share in all the Pontifical Indulgences and merits of the good works performed by the Seraphic families of the First and Second Orders. As a pledge of the divine bounty, and as a manifestation of Our good will, We heartily impart to you and to all the Franciscan Tertiaries the Apostolic Benediction.

Given at Rome, at St. Peter's, May 5, 1909, in the sixth year of Our Pontificate.—*Pius X.*

Man's Destiny.

Just as every star, and tree, and stone has its particular part to fulfill in working out the general destiny of divine glory, each has its particular place marked out from all eternity. As in the physical, so in the social world. Every individual, king and peasant, rich and poor, has come from the Creator's hands with a well-defined destiny—a destiny to be worked out by that individual, or not at all. This destiny cannot have for its ultimate aim wealth, or knowledge, or fame. These are good and honorable only in so far as they are subservient to the will of God, His glory and our eternal salvation; and when they draw us from God, far from being good, they are pernicious and dishonorable. If you follow the worldly standard, you will be led to believe that the acme of honor and happiness is reached through wealth, the lever of pleasure and power. If you follow the Christian standard, you will see that wealth is good and honorable only in so far as it is justly acquired and reasonably used. "For Thee, O Lord, has Thou created us, and our heart shall not find rest, unless it rest in Thee."—*St. Augustine.*

(For St. Anthony's Messenger.)

Christopher Columbus and the Franciscan Convent of La Rábida.

TO publish a Catholic Encyclopedia for the use of the English-speaking nations was indeed a very good and laudable idea. Such a work was wanted in the English language. Five large volumes in quarto, most interesting repertory, are the fruit thus far of a serious study. Notwithstanding the efforts made by the editors and their care in the revision of everything, several errors and mistakes have glided here and there into some articles. *Errare humanum est.* When, however, a modern reader opens a book treating of scientific or historical subjects, he would like to acknowledge that all the best and surest documents have been consulted, all the sources of information thoroughly exhausted, and that the author, after a long preparation, has written in the light of the most severe criticism. Moreover, he expects that every sentence, and, as it were, every word be beyond all contest.

The want of accuracy in the correction of the articles published in the Encyclopedia might become prejudicious to the whole work, otherwise so worthy of the general esteem and admiration.

Some circumstances, in themselves quite indifferent at first sight, form on the contrary the very frame of some historical events, and are never to be neglected. Such is the case with the Franciscan Convent of La Rábida in the life of Christopher Columbus. According to the general tradition all authors are agreed until now in saying that the Franciscans were living there. Wherefore it has been a cause of great surprise for everyone to read in the fourth volume of the Catholic Encyclopedia the following lines of Mr. Ad. F. Bandelier: "On foot and reduced almost to beggary, he (Christopher Columbus) reached the Dominican convent of La Rábida probably in January 1492. The Prior was Father Juan Perez, the confessor of the Queen, frequently confounded with F. Antonio Marchena by historians of the 19th century." [1]

Leaving to the American gentleman the full responsibility of his sayings, it will be an easy task to prove that the convent called St. Maria de la Rábida belonged to the Franciscan Order and that in the days of Christopher Columbus the Guardian was Father Juan Perez.

Under the title, "Colección de las viajes," Don Martín Fernan de Navarrete has gathered and united together in five volumes the best documents concerning Columbus and other travelers of the 15th and 16th centuries. Among those works is to be found a relation written by a son

[1] Catholic Encyclopedia, Vol. IV., p. 141, col. 2.

of the admiral. There Fernando Colón, such was his name, narrates that his father being rebuked everywhere, intended to pass to France. Before leaving Spain he went to the convent of La Rábida with the aim to entrust his younger son to the care of the friars, whose Guardian was Father Juan Perez.[2]

If the Superior was called *Guardian,* it is a sign that his subjects were Franciscans; the Franciscan Order being the only one in which the name of Guardian is given to the Superior of a convent.

Bartholomew de las Casas, a Dominican and a friend of Columbus, writes that the great discoverer went to Palos, where he had acquaintance among the sailors, and perhaps also with some friars of St. Francis of the monastery called St. Maria de La Rábida, which is out of the town.[3] Further on las Casas adds that Columbus, before he sailed out, went again to La Rábida, to see Father Juan Perez, the Guardian of the convent.[4] Is it possible that las Casas, who was a Dominican, could make such a mistake as to say that La Rábida was a convent of Franciscans, and to give to the Superior the title of Guardian, if it had not been so?

Gonzalez Fernan Oviedo, born at Madrid, 1478, and who accompanied Columbus in his first voyage to America, says that Father Juan Perez belonged to the Order of St. Francis.[5] The history of the Indies by Oviedo is to be read in the Italian collection made by Giovanni Battista Ramusio.[6]

Francis Lopez de Gomara, an ecclesiastical writer, in the "*Historia de las Indias,* printed at Saragoza, 1553, calls Father Juan Perez, Frayle Franciscano en la Rábida, a Franciscan friar of La Rábida.[7]

It seems quite useless to accumulate quotation on quotation. The reader will find the same opinion clearly proposed and sustained in the following works:

Herrera: Historia de las Indias. Decada 1, L. I., C. VII., p. 12. Madrid, 1730.

Franc. Cancellieri: Dissertazioni, § XXVI., pp. 63-64. Roma, 1809.

Wash. Irving Works: Life and Voyages of Christ. Columb. Book II, C. I., p. 622. Paris, 1834.

Moroni: Dizion., A. ii., 8, col. 2. Venezia, 1840.

Nouvelle Biographie Générale. Finnin. Dictat., A. xi., col. 234. Paris, 1861.

Encycl. Britann., Vol. VI., p. 172. Chicago, 1890.

[2] Navarrete. Colección de las viajes, Tom. III., p. 597. Madrid, 1829-59.

[3] Bartol. de las Casas. Histor. de las Indias, L. I., C. XXIX. Madrid, 1875.

[4] Id. ibid., C. XXXIV.

[5] Hist. de las Ind., Lib. II., C. V.

[6] Ramusio, Navegazioni et viaggi. Venezia, 1565.

[7] Fr. Gomara. Hist. de las Indias, fol. 10, b. Soragoza, 1553.

Cristoforo Colombo, Vol. I., C. v., p. 107. Milan, 1892.

M. A. Lazzaroni, the author of this last work, represents Father Juan Perez in the garb of a Franciscan friar.

Raccolta di Documenti e studi, P. 2, Vol. III., p. 49. Roma, 1894.

In a monumental work written in Spanish, "Colón y su Descubrimiento," Felix E. Bigotte says: "The convent of Franciscan Friars, dedicated to St. Maria de Rábida, which was (as it is still today) at a distance of half a league from the small haven of Palos." [8]

"On one of the gates of the National Capitol at Washington is a bronze figure of a friar riding on a mule. It represents Father John Perez de Marchena, O. F. M., Guardian of the Convent of La Rábida, Spain, on his way to Granada to plead before Queen Isabella the cause of Christopher Columbus." [9] So do we read in the "*Lamp*," published at Garrison, New York.

Before representing a Franciscan friar at the entrance of their National Capitol, the authorities ought to be well aware of the history of Columbus.

This common opinion of the historians outside the Franciscan Order is confirmed by the Chronicles of this Order.

Francis Gonzaga, once Minister General of the whole Order, declares that La Rábida belonged to the Province of Boetic. Its foundation is believed to have taken place about the year 1260; its inmates were the Franciscans of the Observance, then the Conventuals, and again the Observants; these last being at La Rábida when Columbus knocked at the door. During the 16th century La Rábida became a house of Recollection for the Province of Andalusia.[10] So it was still in the year 1835 when the expulsions of the friars in Spain took place.

In the year 1412 Pope Benedict XIII. granted to Fr. John Roderigo and others staying then at La Rábida to live according to the Regular Observance under the jurisdiction of the Minister Provincial of Castile.[11]

From a letter of Pope Eugene IV. we know that La Rábida was given back to the Observants,[12] Nicolas V., the year 1448. "Vestra domus de la Rabida Ordinis Fratrum Minorum." Your house de la Rábida of the Order of Friars Minor.[13]

According to our Father José Call, quoting the "*Centuria Betica*" of Father Manuel Tñiguez, the convent of La Rábida belonged in the beginning to the Custody of Seville.[14]

[8] Colón y su descubrimiento, Tom. I., C. xxxv., p. 106. Carácas, 1905.

[9] The Lamp, Vol. VI., October, 1908, n. 10, p. 219.

[10] Gonzaga. Chron. Seraph. Relig. P. III., pp. 897-898. Romæ, 1587.

[11] Bullar. Franciscan, V. II., p. 378.

[12] Wadd. Annal., Tom. XI., C. xxxiv., A. 1445, p. 246.

[13] Id., T. XII., xxxvii., A. 1448, et Regest., p. 517.

[14] Fr. José Call, Colón y la Rábida, C. x., p. 74. Madrid, 1892.

It appears that some historians have hinted the existence of two convents at La Rábida. This is a nonsensical idea. On such a small spot there is no place for two convents and not the slightest reason to have them. Let us suppose it for a while, this opinion would have no value against history. The convent to which Columbus presented himself was St. Maria de La Rábida, and we have seen that the inhabitants of St. Maria were Franciscans. Is it clear enough?

Eleven years after the friars had been expelled from their holy abode, a royal decree of the Queen of Spain, issued the 10th of August, 1846, has been reproduced by Fr. José Call. The order runs in this way:

"Her Majesty, the Queen, considering the topographic situation and the glorious historical memories recalled by the old building, once a convent of the Franciscan Friars of our Blessed Lady of La Rábida, in the Province of Huelva, near Palos, etc.[15]

The traveler who visits Spain with a Baedeker's guide reads the following description: "The Franciscan Convent of *Santa Maria la Rábida,* said to occupy the site of a heathen temple, stands on the left bank of the Rio Cinto, overlooking its mouth. Its main interest is derived from its connection with Columbus, and it is now preserved as a national monument." [16]

Fr. Eusebius Clop, O. F. M.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margil, O. F. M.

(By Esperanza.)

XI.—Difficulties Encountered by the Missionaries.—Living in Dire Want.—Many Indians Baptized During the Seasons of Epidemics.

ALMOST from the very beginning, Fr. Espinoza writes, the missionaries in Texas had to sustain themselves with the bread of affliction. The first trouble occurred when seven of the twenty-five soldier guards deserted and took along the animals destined for the use of the Religious. Although it was not the season of Lent, the meals consisted of greens, which were seasoned with a little salt and pepper. Once in a while a little cornmeal and beans were obtained from the savages along with some wild fruits; but the quantity was so small that, as Fr. Espinoza remarks, "it served to divert rather than to appease hunger." Rarely was a mouthful of meat to be had. Once it happened that a goat fell sick with a sore leg. The Fathers cut the leg

[15] Colón y la Rábida, Cap. XI., pp. 78-79. Madrid, 1892.

[16] Baedeker's Spain and Portugal, p. 424. Leipsig, 1898.

off, and the flesh of the goat maintained them for more than a week. Chocolate, which in those times went with the meals instead of coffee, tea or wine, was scarce. Only fifty pounds were distributed among five Religious, and this quantity was expected to last them for two years.

Though all the missionaries had their troubles in the respective missions, they lived very cheerfully. Not a day passed without celebrating the holy Sacrifice, during which they supplicated the Lord for the conversion of the hostile natives. Inasmuch as the Indians lived scattered over a wide territory, the missionaries endeavored to induce them to settle down closer together, but with so little success that not one of the Fathers enjoyed the consolation of ever seeing all the members of his district together at divine service. They would visit the missionaries in small numbers on most days. As the zealous men had contrived to learn much of the native language, they tried hard to impart the rudiments of faith. The savages would listen stolidly, but the impression made was not deep, "for," as Fr. Espinoza reports, "they were so addicted to what they had inherited from their forefathers that divine assistance is necessary to eradicate from their hearts the absurd superstitions with which they have grown up from childhood."

Some received the precious tidings willingly enough, but inasmuch as their stability was justly doubted, baptism was deferred for a long time, generally, unless they had settled down, to the last sickness. Much more readily did the women apply for baptism; but, owing to their peculiar condition as slaves of their men, particularly in the earlier years, their wishes were not granted until death approached, or after a long period of probation in order to prevent backsliding.

Mortal diseases, however, were frequent, so that many a soul had not long to wait before the doors of heaven opened for her. An abundant harvest was gathered among the children by reason of the great mortality that generally prevailed among the young savages. Frequent epidemics aided the missionaries, for they took care that no one died without baptism.

In order that none might pass out of the world unbaptized, the missionaries drew up a list of all the Indians in their respective territory. When any one of them visited the Fathers, he or she would be closely questioned about each member of the family. As soon as it was learned that any one was ill, the missionary would make a call to the hut or the rancheria. The sufferer was instructed and, if an adult, persuaded to receive the salutary waters of regeneration. Not a few declined from superstitious fear that this particular water would kill them. Generally, however, the zealous priest succeeded, and thus opened the doors of heaven to a great many that would otherwise have been barred out. This was especially the case during the seasons of epidemics. The Fathers then

would not wait until notified. All day long they would go from rancheria to rancheria, and from hovel to hovel in search of candidates for heavenly bliss, so that few escaped them. What hardship this entailed will be better appreciated if we bear in mind that these savage habitations lay far apart, oftentimes as many as six and seven leagues in every direction. "It is not easy," Fr. Espinoza says, "even if one gallops on horseback, to visit the greater part in one day, and still less when it is necessary to stop a long time in order to instruct the dying and to persuade those in health not to prevent the salvation of the sick."

The Fathers were frequently made happy in other ways with a happiness such as only an Indian missionary may appreciate, who at the same time lives in dire want. There is room for but one instance. "Soon after the missions in Texas had been established," Fr. Espinoza tells us, "an Indian woman regularly appeared at one of the chapels. She carried a child in her arms, which delighted to be borne by the Fathers. He was very handsome and very white. We supposed him to be the son of one of the Frenchmen who had formerly lived in that region. On seeing how beautiful the child was, we were moved to wish that the beauty of his soul might correspond with that of the body. We, therefore, asked permission of the mother to baptize him in her presence. She readily consented. The officer of the guards was the sponsor. I baptized the child solemnly and gave him the name, Juan Bautista. After a few months he took sick, and when we inquired for him his mother informed us that he had died. This left us much consoled at the thought of his heavenly joy. Not very long thereafter the mother herself fell grievously ill. She was told that, if she wished to see her child in heaven, she must be baptized. After explaining all that was necessary to believe and practice, she willingly received baptism and died within a short time. Encouraged by such cases, which seem accidental, the missionaries endeavored to secure the same happiness for others of whose severe illness they receivd information. They succeeded so well that it is impossible to enumerate all such instances."

The Angelus.

What can be more magnificent in Catholic lands than the custom when the Angelus Bell sounds at dawn and noon and sunset, to see everyone stand still, every head uncovered, and every knee bent, to worship the Incarnate God and to renew Gabriel's salutation. "Hail full of Grace! the Lord is with thee!" The great heart of the busy world standing still thrice a day to salute Christ's Mother and to adore Himself.

—To BEAR sickness with impatience is to fall into a very grave fault. —*St. Vincent de Paul.*

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

101.) *The passing of Dine Ts'osi, Last Warrior of the Navajos.—An active participant in many raids and campaigns.—His family and age.—His exterior appearance.—His mode of dress.—A body covered with scars.—Fight with the Comanches at the Bosque Redondo.—Battle with Mexicans at the Yellow Swamp, now St. Michaels.—Dine Ts'osi saves his wounded brother.—Encounter with Comanches near Fort Sumner.—Row with the commanding officer.—Other fights with Comanches and Apaches.—Sent to Fort Sill in Oklahoma, but makes his escape.—Returned to Fort Sumner, and allowed to stay there.—Signs the treaty with Gen. W. T. Sherman.—Raid upon the Utes.—Col. Dodd and his threat.—Dine Ts'osi's home.—His last feat of arms.—What he wanted all Americans to know.—His last illness, baptism and death.*

BEFORE continuing the review of the work of the early Franciscan missionaries among the Indian tribes of the Southwest, I will here insert a sketch of Dine Ts'osi, the last war chief of the Navajo tribe, who died on February 22, 1907, at his home, some 24 miles south of Fort Defiance, Ariz., and about 16 miles south of St. Michaels Mission.

This man was Dine Ts'osi, The Slender Man, who, during his life, had taken a prominently active part in many campaigns and raids of the Navajos against their enemies. Apaches, Comanches, Utes, Zuñis and other Pueblos, Mexicans and Americans have seen Dine Ts'osi in the front ranks drawing his bow, or swinging his lance, or firing his rifle, and have heard his war cry ring above the din of the conflict, urging his followers on to the charge.

The writer has several times met Dine Ts'osi; the last time at St. Michaels, Ariz., several months before his death, when he had a long talk with him about his past life. Dine Ts'osi was the grandson of Qastqin Naat'ani, better known to the Mexicans and Americans under the name of Narbona, who is still talked of by the old men of the tribe as one of the ablest and most famous headchiefs the tribe ever had. Narbona was shot accidentally by American soldiers near Two Gray Hills, New Mexico, in 1849. At that time Dine Ts'osi said he was about sixteen or seventeen years old, which would make his age about seventy-four or seventy-five at the time of his death.

He was somewhat above the middle height, and, despite his age, straight as a lance. His hair was gray, rather scant, and gathered into a knot at the back of his head, as is customary with the Navajos. A somewhat sad or melancholy expression lingered about his eyes, yet there was an expression in them, which showed that once they were accustomed to penetrating glances and to sharp scouting. His lips were thin, firmly set, and expressive of determination. Time and exposure had marked his face with furrows and wrinkles.

He seemed to spurn American clothes: about his forehead was wrapped the traditional headband of his people; the upper part of his body was covered with a calico shirt of a dark, quiet color, open at the throat, so that a part of his chest was continually exposed. Hands, face and chest were, therefore, sun-tanned to a deep dark brown, almost black, and so weather-beaten as to give the skin of his chest a leathery appearance. He wore white muslin trousers, slashed at the bottom towards the outside, like those of the Mexicans. His footgear consisted of a pair of Navajo leggings, called yistle,—knit of wool without toes and heels,—and a pair of reddish brown moccasins, fastened with silver buttons. Over one of his shoulders passed a strap, ornamented with silver buttons, by which there hung a leather pouch, in which he carried his tobacco, matches and other small articles. About his neck he wore a triple strand of beads, consisting of small discs of white shell, with here and there a turquoise. His whole figure was enveloped in the well-known Indian blanket or robe.

His whole body was a veritable battlefield, covered with the scars of many wounds, inflicted by the bullets of Mexicans and Americans, the lances of the Comanches, and the arrows of the Apaches and Pueblos. Seven of these scars seemed to have been rather serious wounds, notably one on his chest near the neck. That was the place, he said, where the lance of a Comanche had struck him, while he was engaged with them in a fight at Bosque Redondo,—a reservation on the Rio Pecos in southern New Mexico, where between 7,000 and 8,000 Navajos had been taken prisoners of war by Col. Kit Carson, after his successful campaign against the Navajos in 1863-65. After extracting the lance from the wound, he continued fighting with unabated vim and energy, while at every panting breath the blood spurted from the wound as if drawn up with a pump.

Between the Navajos and Mexicans there had always existed a state of feud, in which raids and reprisals succeeded each other. Robbing and taking slaves, or the recapture of the plunder and the punishment of the perpetrators were the motives, which kept this desultory mode of warfare alive. It seems that shortly before Kit Carson's campaign, a company of Mexicans had undertaken one of these periodical retaliatory expeditions into what Dine Ts'osi considered his territory. The two hostile parties

met at a place called Tsohotso (Big Meadow) by the Indians, and Cienega Amarilla (Yellow Swamp) by the Mexicans (now St. Michaels), about eight miles south of Fort Defiance. The Mexicans were stationed on a hill, some five or six hundred yards west of where now stands St. Michaels Indian school, while the Navajos were down in the valley.

As both parties were about evenly matched, and a fight would have been very risky, much talk and some negotiations took place, which was apparently satisfactory to both sides. However, as soon as the vigilance of the Navajos relaxed, and they were about ready to depart, the Mexicans suddenly poured a volley of bullets into their scattered ranks, and followed this up with a vigorous charge. A number of Navajos fell, the rest were seized by a panic and took to flight, leaving their leader, Dine Ts'osi, and his brother almost alone upon the field. The brother being shot through both hips, was absolutely helpless. Dine Ts'osi, whose warrior spirits were roused, stood over his wounded brother, raised his rifle, and the foremost of the charging Mexicans fell back dead upon his tracks. Then, lifting his brother on his pony, and mounting behind him, he galloped off towards The Hay Stacks, a group of isolated, conical rocks, called by the Indians Tsetqa, half a mile or more northeast of the scene of attack, and succeeded in making his escape.

When the Navajos were taken prisoners to Fort Sumner, at Bosque Redondo, in 1865, Dine Ts'osi found the tame life there irksome and monotonous, and soon had gathered around him a half dozen kindred spirits, with whom he left the reservation to look for *something to do.* They encountered a party of nine Comanches, all of whom they killed, took their horses and returned to the fort. Had Dine Ts'osi in this encounter not received a severe wound in the thigh, this expedition would most likely have been further extended. The commanding officer forbade him to leave the reservation again without special permission, which brought on a hot argument with the unruly warrior. While this dispute was going on, about thirty warriors gathered around them, holding their rifles concealed under their blankets, but ready for immediate action, should the signal be given. To avoid trouble the officer ordered him to the guardhouse, which orders he promptly refused to obey. Despite the wound in his thigh, he began the fight, his followers joined in, and for a time the fort was a hot and lively place. In the scuffle which ensued, Dine Ts'osi was knocked down and trampled into unconsciousness, or, as he expressed it, he "was killed."

Besides this, he took a prominent and leading part in many other fights with the Comanches and Mescalero Apaches during his captivity at the Bosque. It was finally found expedient to send him and a number of other equally turbulent and incorrigible trouble-makers to Fort Sill, in

Oklahoma. On the way thither he and his companions succeeded in eluding the vigilance of the soldiers during the night, and made their escape. When he was finally brought back to Fort Sumner, he promised to make no more trouble if he were allowed to remain with his people. His request was granted and he faithfully kept his promise. In 1868, General W. T. Sherman came to Fort Sumner, and in the name of the government, concluded a treaty of peace with the Navajos, by which they were allowed to return to their country. Among the chiefs who signed this treaty was Dine Ts'osi; with him passed the last surviving signer.

After the Navajos had returned to their country, it was hard for Dine Ts'osi to accommodate himself to the altered circumstances. Once more he gathered a band of trusty followers and made a raid upon the old enemies of his people, the Utes. When Col. Dodd threatened him to cast him into prison for his breach of peace, he boldly exposed his chest, covered with scars, saying that prison had no terrors for one who had faced death so often as he. Since then, however, he has lived in peace with the pale-faces in the beautiful vale of Tqelch'int'i, better known as Dine Ts'osi's valley. Here he lived for many years with his family, following the peaceful pursuits of sheep raising and farming, and exerting his influence to induce his people to follow his example.

His last feat of arms occurred in 1892, when he, at the head of seventeen well armed Navajos, rode into Fort Defiance, and forced the Indian agent, Mr. Shipley, to return a boy, whom he had by main force taken away from his father's herds and brought to school.

Dine Ts'osi told the writer that in his past days he had been a very bad Indian, but now, and for many years past, he was trying hard to be good, to live in peace and harmony with the Americans, and exhorted his people on all occasions to do likewise. He wanted all Americans to know and understand this well.

During his last illness—he had contracted pneumonia—he was frequently visited by the Rev. Anselm Weber, O. F. M., who instructed him in the Christian truths, and baptized him some time before his death. He sent the medicine men from his hogan, and was very eager to be instructed and baptized. Thus he died on February 22, 1907, and was buried on February 23, from the chapel of the Franciscan Fathers, at St. Michaels, Ariz. With him passed the last warrior of the Navajo tribe, and one of the links which connected the present time with a past epoch.

—Behold God, the Father of mercy. He converts our miseries into graces and the poison of our iniquities into salutary remedies for our souls. Tell me, I pray, what will He not do with the afflictions, the labors, the persecutions which assail us?—*St. Francis de Sales.*

Pious Union In Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

VIII. A Soul Possessed by the Holy Ghost.

WHEN the Divine Spirit of Love, God the Holy Ghost, comes and takes possession of a soul, He unites that soul unto Himself. The soul that is thus possessed by the good Spirit of God, hates and abhors sin, while it feels itself impelled to give itself and all that it has to the Holy Spirit—the heart, and all its affections—the soul, and all its powers—the body, with all its senses are offered as an holocaust, on the chosen altar of God's own Love—the Sacred Heart of Jesus, by Mary's most pure hands. Moreover the soul feels itself inspired to undertake and execute great things for the honor and glory of God; while, in the carrying out of the works undertaken for God's honor and glory, the soul is ever obedient to the Church and her Bishops, whom the Holy Ghost has given to rule and govern in the Name of the Father, and of the Son and of the Holy Ghost.

If the thought of being possessed by a devil, as were those unfortunate beings of whom we read in holy writ, is a most horrible thought; on the contrary, how beautiful and how consoling a thought it is, to know and realize, that one is possessed by the Good Spirit of God, even the Holy Spirit! But in order to be this we must submit ourselves to His Divine Will and endeavor to sanctify our souls by co-operating with His holy inspirations: "This is the will of God, your sanctification." Besides, His Infinite Power demands this; while His Immense Greatness exacts our profound adoration! and His Ineffable Goodness and Wisdom and Providence demands our filial trust and entire confidence.

We must never forget that to His Sanctity is due purity of body and heart and mind;—to His Wisdom—adherence, deference, faith and submission, both of intellect and will;—to His Love, love without limit is due. Now, since "it was necessary," in the words of St. Fulgentius, "that God the Holy Ghost should give Himself unto us, to enable us to love God," how can we ever imagine that we of ourselves, can love God without His Divine Spirit of Love?

Let us, therefore, neglect nothing in our power, to procure to our souls the happiness of ever being possessed by the Holy Spirit of God, and of having the Holy Ghost with us, not as a mere passing visitor, but as taking

up His abode in us, both for time and eternity. Devotion to the Holy Ghost, if practiced through life, will procure us this favor. Reader! What is your devotion to the Holy Ghost? Become a member of His Pious Union!

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

The Catholic Priest.

We Catholics love and venerate our priests; love them for the love they put into their work, and venerate them for the exalted station they occupy. The priests and the congregation are warp and woof. Soon after we have drawn the first breath of life we are carried to the priest to be born again in holy baptism.

He watches over our years of childhood, when reason begins its dawn, invites us to the church, where he patiently and fatherly imparts the truths of God and holy religion, and the nature and punishment of sin, and prepares us to seek its removal in the sacrament of penance, and later trims and tricks us out doctrinally and in disposition for the great day of our first Communion. He brings us to the Bishop to receive the unction and graces of Confirmation.

When hearts and hands are to be united in nuptial bands he is there with fervent benediction to sanctify the alliance. He is our adviser and support in darkest moments, blesses our success, joins in our joys and sorrows in our sorrows.

When death threatens he is at our side with bread to strengthen us "to walk to the mountain of God," and sacred oils to comfort the passing and bids us: "Depart in the name of God who created you, in the name of the Son who redeemed you, and in the name of the Holy Ghost who sanctified you.

He stands at the foot of the caskets which hold all that is mortal of our dear ones, and blesses their graves. Even when we forget them, the daily office of the priest keeps their memory alive by the ever-recurring petition of Christian charity: "And may the souls of the faithful departed through the mercy of God rest in peace."

—EVEN at a time when you had not so much confidence in God, did you perish in affliction? Then why have you not courage to meet all other trials?—*St. Francis de Sales.*

—A TRULY humble man, if he wishes to guard against evil thoughts, should say in his heart without ceasing: "I shall be without spot before God, if I guard against mine iniquity."—*St. Benedict.*

(For St. Anthony's Messenger.)

How Do You Serve The Lord?

ALTHOUGH our dear Lord has so plainly said that we cannot serve two masters, a great many people seem to think that this is too severe, for they try to please the world and God at the same time and fail. The two masters of whom our Lord speaks are God and the world. Both demand our attention, both have different claims, both promise a reward to their followers. If you belong to the children of the world, you cannot be a child of God, and if you are a follower of Christ, you cannot conform to the ways of the world. For us Christians there is no alternative; in holy Baptism we have renounced Satan, the world and all its pomps. If we are true to this word, to this solemn pledge given to God, we are His children and know that at the end of our life, heaven is ours. But if we are unfaithful to this vow, and live and die as the children of this wicked world, how can we expect heaven? But that's what so many are trying; they make Christ a liar, and then turn around and look for eternal happiness from Him, the Son of God. Is that not foolish? Let us consider this point more carefully, so that we may avoid this foolishness of the children of this world.

As soon as man has the use of reason, he begins to know God, hence he must begin to love God, and prove his love by keeping the commandments of God. Children are not too young to be wicked, why should they be too young to love God? This foolish plea of some parents, who call themselves Catholic, should not deserve our attention, if the consequences were not so terrible. Scarcely have children reached the years of discretion, they are allowed every and all pleasure their heart may desire. The vanities of the world, the amusements even of a shady character are allowed them with the greatest cheerfulness by such negligent and over-indulgent parents, that one should almost think there is no limit with us Catholics. When good men and women, who are not of our faith, plead for more caution and watchfulness on the part of the parents, and not to take their children to every show that comes to town, these parents either

do not read such warnings, or they consider themselves smarter than the rest, and let their children do as they please, and later on wonder why the children turn out bad. Whether the boys go to Holy Mass, or not, is immaterial to some parents, and a great many care little or nothing, how long their girl stays out at night, with whom she associates and with whom she keeps company! Parents, can you call that serving God, or is it not rather serving the devil, to whom you actually commit your children? Do not say that I am hard and harsh in what I have just said, for it is not true. You have received these children from God, and you have brought them to the holy House of God that they through holy Baptism might become children of God; you have heard the promise made at this Baptism. How then can you with a safe conscience contradict in your manners, in your actions, in your words, what you had the sponsors promise in your name and in the name of your child? From the moment the minister of God accepted the promise of the sponsors and baptized your child, your responsibility for that child began and nothing in the world will dispense you from this sacred duty. Why, then, should you allow your children to live according to the false and wicked principles of the world, instead of teaching them and showing them the road to heaven by keeping the commandments of God and His holy Church?

That's another sore spot in the life of some people! They do not mind to pass off as Catholics, provided there are no obligations imposed upon them. They go to holy Mass as early as possible on some Sundays; to go every Sunday is too much of a burden, and if there is an excursion that comes in conflict with this divine command, the command of God and His holy Church is set aside, Catholicity is shut off, just as though it were a steampipe, to be turned on or off at leisure. They go to holy confession once a year in order to keep up outward appearances, in reality they see no need of making a confession, for they have done nothing worth mentioning, at least they say so. Of their dishonesty, their anger and hatred, their slander and calumny, they neither think nor speak. No wonder they are so pleased with themselves and wonder, if there are any better Catholics than themselves. Of all these careless, easy going Catholics, we are safe in saying that they do not serve God. The same God, Who told us to keep holy the Sabbath, commanded us to hear the Church, to be obedient to our lawful Superiors. But where is the obedience of these new-fashioned Catholics? Does not the Apostle, St. James, plainly tell us that if we transgress one commandment we transgress all of them? That means, the very people who keep a certain commandment because it appeals to their reason, but neglect such that are not to their taste, actually deny to God the right of giving this or that commandment. Is that not an insult to God, and if it is, how can such people look for mercy from God?

The excuse of these lukewarm souls is, that it is so hard to keep the commandments. That is true, and nobody knows this better than our good God. For this very reason He has promised us His help, by encouraging us to pray and we shall receive. They do not pray, they have no time for devotion, and then wonder, that temptation got the best of them. Temptation, that's the thing. How can a man serve God, they say, amidst such temptations, and how can God be a loving Father and suffer us to be tempted? The trouble, my friend, is not with God, but we poor sinners must blame ourselves if temptation overcomes us. Think this over very carefully, and you will find that it was you, who loved this person, this place, this opportunity that has been the cause of your downfall. Instead of looking up to the saints of all classes, ages and stations of life, who gained heaven not because they were free of temptation, but because they fought and battled against it, you look to the world and follow its sinful principles, become a careless and lukewarm Christian, whose works are not pleasing to God. Do you really believe that this will lead you to heaven? Answer this question before it is too late, for I tell you, my friend, neither you nor anybody else can serve two masters!

B. B.

The Rights of Others.

Human nature is constitutionally so selfish that one is often very strongly inclined to disregard the rights of others. Conscious that he himself has certain rights, one is apt to insist on having the full benefit of them, even if he has to seemingly trench on the rights of others.

Is it not true that we are quite inclined to have far less regard for the rights of others than we have for our own? Are we not apt to especially desire to enjoy our own rights, while caring but little whether others enjoy theirs as fully as we do or not? Can we say that we are just as willing that others shall have the full freedom of all their rights, civil, moral and ecclesiastical, as we are to share in the same freedom? These are test questions, and each of us may answer them for himself.

I think that it would be exceedingly well for us to throw our minds out from ourselves very often and think of the rights of others, and then govern ourselves accordingly. If we will make a steady practice of doing this, and doing it rightly, it will greatly tend to make us less selfish, more considerate of others and more serviceable to our fellows. Let us bear in mind that the rights of others are as dear to them as ours are to ourselves. We often meet those who differ with us in respect to moral, religious and political questions. Let us be cheerfully willing to accord to them the right to differ from us, however anxious we may be to have them agree with us. We should not insist that others shall abandon their rights for the sake of agreeing with us.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WE cannot set up J. J. Rousseau as a model of a Christian, we know him too well for that; but at the same time he had a good word for religion. In his "Simile" he says: "I must acknowledge, the majesty of the Scriptures amazes me; the sanctity of the Gospel speaks to my heart. Consider the books of the philosophers with all their pomp, how trivial are they all comparatively speaking! Is it possible that a book so sublime, and so simple at the same time, is the work of a man? The actions of Socrates, of which no one thinks of forming a doubt, are by far less authentical than those of Christ. Moreover, it would be avoiding the difficulty and not surmounting it; it would be more incomprehensible if several men had combined in writing that book, than if a solitary individual had furnished the subject. And the Gospel has characters of truth so grand, so luminous, so completely inimitable that the inventor would still be more wonderful than the hero!"

Boys! read carefully, and pay well attention what the same Rousseau says again: "Shun those men who, under pretext of unfolding the wonders of nature, infuse into your hearts destructive doctrines. Upsetting, destroying, trampling under foot all that men respect, they deprive the afflicted of the last consolation of their misery; they take from the rich and powerful the sole curb on their passions; they wrench from the depth of the heart the remorse attendant on crime, the hope accompanying virtue, while boasting of being the benefactors of mankind. Virtue is never pernicious to men. Such is also my belief, and in my opinion a proof that that which they teach is not truth."

He, like the physician, wrote out prescriptions, but did not take the medicine himself; but yet, the patient will be benefited by his prescriptions!

The same we must say of another French philosopher, so-called, Montesquien; although himself not irreprehensible respecting religion, he severely criticises and censures those who dare to vilify religion. Thus, for an example, he says: "Bayle, after insulting all religions, vilifies Christianity. He dares to assert that no states formed by true Christians could hold together. And, wherefore not? They would be citizens highly enlightened, respecting their duties, and ardently zealous in their performance. They would thoroughly comprehend the duty of natural defense, and believing themselves bound by obligations of religion, they would, in equal measure, feel themselves bound by those of the country.

"Marvelous to say, the Christian religion, which seems to have no object in view save our happiness in another life, contributes also to that of this present existence."

"It is a vicious mode of reasoning against religion, to collect in one vast work a long series of ills which accompanied her, without at the same time enumerating the benefits for which we were indebted to her. Any one who would choose to sum up all the evils arising in the world from the civil laws, from monarchical, from republican government, would cite astounding facts. If we call to mind the continued series of slaughter under the Greek and Roman kings and leaders, the destruction of nations and cities by these fierce chiefs; the violence of Tamerlane and of Zingis Khan, who devastated Asia, we shall find that to Christianity are owing, in the government of nations, a certain political equity; in war, a certain observance of the rights of mankind, for which human nature cannot be sufficiently grateful."

In the "Travels of an Irish Gentleman in Search of a Religion, with Notes and Explanations," by Thomas Moore, you will find the conclusive confession that it is impossible to be a Christian and a good logician without being a Catholic. Convinced, after many years' researches, of the one true Catholic religion, he most enthusiastically exclaims: "Hail, then, to thee, thou one and only true Church, which art alone the way of life, and in whose tabernacles alone there is shelter for all this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness, and the rash believer who would vainly pry into their recesses, saying to both, in the language of St. Augustine: 'Do you reason, while I wonder; do you dispute, while I shall believe; and beholding the heights of divine power, forbear to approach its depths!'"

Boys! Let not the ridicule of unbelievers, or of the "smart set," affect you; smarter men than they thought altogether different of our Holy Religion and of the Catholic Church! Yes, glory in being Catholics, because even great men of the world could not but admire the Beauty of the Catholic Church!

At one of our great summer resorts a number of the "smart set" made little of the Catholic religion, and ridiculed Catholic Faith and Catholic Mysteries. A Catholic bishop, in company with Catholic priests, was at the same resort, and, of course, in hearing distance of that "smart set." Should the bishop and the clergy go into an argument with them? Well, it would almost be a dead certainty that it should be useless. It would be waste of time and soap to shave an ass. But a little "rub" could do no harm. So the bishop turned on them: "Gentlemen"—if gentlemen they were—"I heard and read of a man who talked, and wrote, too, the same as you do; his name was Voltaire, and his face was the facsimile of an ape."

Indeed, it is only "the fool who sayeth in his heart there is no God,"

and it is equally the stupidly ignorant and the shameless libertine who make little of religion, and surely "Our Boys" do not care to be either!

Therefore, honor religion with all your affections, and profess it among believers and unbelievers. But let your religious worship not be simply superficial, or hypocritical, that can be wiped off easily with a sponge, or extinguished like the flimsy light of a candle! Animate its observance thoroughly by elevated thoughts, raising yourself to a high degree of admiration of the sublimity of the divine mysteries, remembering and never forgetting that adoration alone in prayer avails not, unless you endeavor to worship and adore God in all the works of your daily life. Thus our Divine Lord has declared, distinctly and most emphatically: "Not every one who shall cry: Lord, Lord! will enter into the kingdom of heaven, but he who will do the will of my Father Who is in Heaven!"

"This is the will of God, your sanctification," declares the holy apostle; and this sanctification means more than a cheap and temporary or superficial "whitewash!"

NOW READY! NOW READY!

St. Anthony's Almanac for 1910.

AN ANNUAL CALENDAR published by the Franciscan Fathers of the Province of the Most Holy Name and devoted to the promotion of the cult of St. Anthony of Padua. It likewise contains articles of interest to all classes of readers.

Copies may be had from the FRANCISCAN FATHERS, St. Bonaventure's, Paterson, N. J., or at any convent throughout the Province. *Price 25 Cents.*

—WHEN we do not believe that our sins are seen, it is as if we closed our eyes to the sun, since that could as well be concealed from our view as that we could hide our offenses from God.—*St. Gregory the Great.*

—SICKNESS purifies the soul and is a powerful means of recalling to virtue those who have been negligent, it is a vast field in which we can practice faith, hope, submission to the will of God, and all virtues.—*St. Vincent de Paul.*

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

Chapter IV.

"WHY, that's Larry, and what has come over him; he's leaping up the steps like a boy? There's something terrible coming. What will be the outcome of this awful affair?" and Edith could not restrain her tears. It was clear that something important was on his mind.

Another moment and the old man stood before her mopping his wrinkled brow and panting heavily.

"Why, Larry, what's the matter? Sit down there; get your breath and then tell me."

"Oh, miss! oh, miss! it has come at last; I knowed it would!"

"What has come?"

"They're after Mr. Reginald; they been after Mr. Robert, and now they say them two's in partnership, and they're going to force Mr. Reginald to tell where Ferguson is. The whole town is talking."

Edith asked, faltering: "Why, Larry, are you sure, or is it only gossip?"

" 'Deed no, ma'am, there's a piece in the paper all about it."

Edith leaned heavily for support against the flower stand.

"But, heavens above, miss, you are going to keel over," exclaimed Larry.

"Not so bad as that, Larry, get me a paper, quick!" she cried, in a peremptory tone, as he hesitated. "Quick, I would know the worst at once!"

"What's the use, miss, 'twill only make you feel worrisome."

"Go, I tell you, Larry!" Her tone startled the old man, and he shuffled off, sorely against his better judgment, to procure a paper. It was an ideal summer day, sunshine flooded the verdant earth, flowers, blossoming fruit filled the balmy air with perfume, while the pearly streamlets and brooks danced and chattered on their homeward journey to the shining sea, and Nature's orchestra wafted heavenward a psalm of joy and thanksgiving. Beautiful, indeed, was earth, but not to Edith La Roche, a pall shut out its loveliness and its gushing melodies were all discords, mocking her pain.

Carrington's name dragged in the dust.

Carrington, the very soul of honor, branded as a thief. She snatched the paper from Larry's reluctant hand and dismissed him hastily.

"Sakes alive, what's come over the girl, she stares like a—well, it wouldn't be quite mannerly to say what; she certainly does take an awful interest in that young Carrington. He seemed to be a likely fellow, a trifle uppish, but if this don't take him down a few pegs I don't know much. Still, I hope the business won't turn out bad on missy's account; it struck her square, sure and hard. Wonder if the boss knows which way the wind blows. And now, Larry Donovan, you old numskull, if it comes out that it was you that started this ball a-rollin', I'll never forgive ye. No, sir, I'll never forgive myself for the bad time that poor girl's havin' up there."

He shuffled slowly down to the office, shaking his gray head dolefully. He was right, the girl was having a terrible hour. What was to be done? She was powerless; in emergencies, men may do and dare, and this takes the sharpest sting from suffering, but woman can only weep, pray and bear, while she must drain the bitter chalice to the last. If she could only take refuge at our Blessed Lady's shrine, thought the young sufferer, but it was impossible, she was so unnerved by this sudden and fearful disclosure. The door was opened suddenly and Mr. La Roche entered. He was evidently in great wrath, and in his excitement failed to notice the deathly pallor which overspread the sweet face of his daughter.

"Edith, Edith," he broke forth, "this is terrible, shocking!"

"What, father?" she asked, trembling.

"To think that that young jackanapes, that miserable cur, Carrington, whom I have treated almost as a son, would deliberately join in robbing me."

"Why, father, what do you mean?"

"Mean? I mean that Robert Ferguson and Reginald Carrington are the thieves who made away with my diamonds."

"That's not possible, papa, Reginald does not need your diamonds. His father has ample means, beside his uncle"—

"Plague take his uncle and himself. Young men throw away fabulous sums at the gaming table."

"But Reginald was not a gambler, papa," insisted Edith.

"Not that you or I know of, but these young rogues cover up their tracks too dexterously for their friends to come on their evil practices."

"I cannot, I will not believe that of Reginald, neither am I inclined to credit the statement of Robert."

"Well, my dear, you will not long be troubled to believe. We shall all know it. The detectives are out after the pair of rare birds with a warrant. Now, that it occurs to me, Edith, I wish you to give up all intercourse with both of these families, especially the Carringtons."

"Oh, but, papa, you cannot mean that. How dreadfully Estelle will

be broken up about this horrible affair, and dear, kind Irma, too. You would not have me increase their distress by deserting them at this crucial moment?" cried Edith, in great distress.

Well, a visit or two of condolence, they will need sympathy; but this comes of all that coddling and indulging at home. Why did they not raise their sons better. Cut them gradually, however, for understand me, Edith, my daughter must associate only with the elite of the land. But, great heavens!" he stopped suddenly, aghast. "Child, what is the matter with you? Has Thurston been here?" He rang violently. "Lucy, attend to your mistress," he said, "while I call a physician."

"Why, Miss Edith, you just look awful, here's them smellin' salts, and let me bathe your face."

"I have 'phoned for the doctor," said La Roche, anxiously. "The old fossil hasn't done you a particle of good. I'll call in another doctor."

"No, no, papa, don't; it's nothing but the heat, late hours and the penalty of general dissipation. I am going to my room, papa, and don't, please, don't, call in any medical help."

"Well, we'll let things go till the dinner hour, and then if there's not a decided change for the better, I'll have Thurston reinforced by some bright, young physician."

"Don't worry, papa," and she passed slowly and wearily to the solitude of her own chamber.

"Phew, but the little girl's hit badly. I did not know that things had progressed so far. Carrington's a cunning dog, but in this case, he has run foul, acted like a perfect idiot. If I succeed in getting him behind the bars for a while, it will open Edith's eyes. Of course it will be a wrench to her sensitive nature, but I know she is too high-minded; indeed, she would never consent to further intimacy with persons on whom the taint of dishonor had fallen." He turned thoughtfully and walked off in the direction of his place of business.

"Look at La Roche, boys, he must have taken up the government of the earth and the fullness thereof; he is so absorbed in thought."

"Mourning for his swiped jewels, I suppose. In that case he won't have to mourn long. They say the cops have run down the robbers, and who do you think they are? Why the two bluebloods of the town, Ferguson and Carrington."

"The chap was awfully straight-laced, and who ever heard of his enjoying an honest lark like the rest of the fellows," remarked one of the loungers, who grace every American street corner."

"Don't you recall, Bill, that still waters run deep? And, moreover, he is a 'Romanist,' and that sort isn't apt to be too reliable."

"You're a fool, Ed! Don't you know there's good and bad in all

persuasions? and when there's a crisis, we always find that your Romanists were mighty true and helpful."

* * * * *

Edith was fighting bravely. She must overcome the cruel anguish that was overpowering her. Poor Estelle and Irma, were not their hearts crushed also by this dreadful blow? It was her duty to seek them, to comfort them, and prove to them, how entirely she trusted the honor of their brothers. The butler entered at this moment and presented a card.

"Mr. Lionel Carrington, Reginald's father. How shall I meet him?" She was on the point of pleading indisposition. On second thought she concluded that it would be a kind and gracious act, as things now stood, to see the poor gentleman, who must be in great distress. With an effort, she reached the parlor. Mr. Carrington greeted her with great deference and apparently quite at his ease. Hope sprang up in her heart, in young hearts its blossoms are never entirely crushed, it always arises phoenix-like.

"Why, my dear, young lady, I am sorry to have disturbed you, for, pardon me, you are not looking well; too much pleasure, too much excitement, eh? Miss Edith, my call was intended for your father. I was at his office, and the clerk was so positive that he had returned home, that I neglected telephoning to assure myself of the fact; this oversight, however, has procured me the pleasure of meeting Estelle's best friend."

Edith listened as in a dream. Was all she had heard but rumor? Here was Reginald's father, smiling and quite self-possessed. She did not fully realize the perfect control a thorough gentleman exercises over his feelings.

[TO BE CONTINUED.]

Praise.

Praise, delicately bestowed, gradually reanimates us; and the heart which believed itself incapable of anything, feels, since we have told it so, that it is still capable of something, and makes an effort. The heart which believed itself entirely abandoned feels that we have need of it; and the thought of being still useful, and even sought for, restores and revives it.

Obituary.

Of your charity pray for the repose of the soul of MISS CATHARINE A. TALLEN, who died June 13, 1909, in Cincinnati, O., in her nineteenth year. She was a dutiful child and zealous member of the Sodality of the B. V. Mary.—MISS ANNA HEITMANN, who departed this life August 3, 1909, in Cincinnati, O., at the age of forty-two years, nine months and twenty days. She was the sister of our Rev. Confrère, Fr. Capistran, O. F. M.—MRS. MATHILDA CUSHEN, the venerable mother of Rev. Fr. Cushen, of St. Paul, Minn., who passed to her reward August 8, 1909, at Hamilton, Ont., Canada. She had been a faithful member of the Third Order and a subscriber to ST. ANTHONY'S MESSENGER for many years.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

St. Anthony's Department

St. Anthony's Ever Ready Help.

CORTENSIA GALBATINA, of Plaisance, was seized by Turkish pirates and sold to a certain Bassa, who made her his slave. His wife was suffering from a cancer of the breast and the doctors could offer her no relief in this dread disease, which was making very rapid advances and caused her frightful sufferings. Having often heard her young slave praying to St. Anthony of Padua, she asked her one day, who that Saint was, to whom she was constantly addressing her prayers. Having acquainted herself with the life and miracles of the Thaumaturgus, she promised to embrace the Catholic Faith, if he would cure her from the cancer. She had hardly made this promise, when she fell soundly asleep and, awakening after some time, she found herself completely cured. Full of joy and gratitude, she wanted to put her vow into execution at once. During the night she secretly boarded, with her servant, a vessel belonging to Christian merchants, which was about to weigh anchor, and passed over to Spain, where she was baptized. (Revue eucharistique de Québec.)

The first expedition, which I undertook to Pipemo, was to get some money, of which my general was in need, in order to pay his soldiers. Entering the village with shouldered gun, in a pelting rain, I took from my pocket-book a bill of fifty crowns (250 francs), and held it, or at least I thought I held it, in my right hand under the but-end of my rifle, during the time, whilst we ascended a very steep street which led to the city hall of the place, where our bills had to be cashed. But whilst scaling this street, tired from the journey, I opened my hand distractedly, and unawares it dropped out of my hand, and when I wanted to cash it, I could not locate it. You can imagine my chagrin, for its loss meant to me either 250 francs from my pay, or to borrow them. "Call upon St. Anthony," my companion said to me, "you shall see that you will find it." We returned on the same street, which by this time was converted into a veritable torrent, praying to St. Anthony to extricate me from this embarrassing situation. About midway I struck my foot against a large stone, which caused me to stumble, and, whilst falling, I happened to catch a glimpse of the stone, and there I saw my bill adhering in some unaccountable manner to the stone, which was being washed from two sides by the rushing waters. I returned with thanks to St. Anthony. (Souvenir des Zouaves Pontificaux.) (Fr. G. S., O. F. M.)

Chronicle of the Order

Rome.—The sixth anniversary of the coronation of Pope Pius X. was celebrated with great festivity on Monday, August 9th. Cardinal Merry del Val, the Papal Secretary of State, celebrated a solemn Highmass in the Sistine Chapel. A large number of the Cardinals residing in Rome, members of the diplomatic corps and of the Roman aristocracy, besides the sisters of the Holy Father, were present. In the afternoon a grand musical concert took place in the Vatican.

Italy.—The 29th of April was a veritable day of joy for the Tertiaries of the Province of Venice, for on that day the first Tertiary Congress took place at Vicenza. At nine o'clock the grand old Cathedral was thronged with the zealous members of the Third Order, many of whom came from a great distance. On the speakers' platform the seat of honor was occupied by the Cardinal-Patriarch of Venice, Msgr. Cavallari. The Rt. Rev. Bishops Loughin, of Treviso, Bassani, of Chioggia, and representatives of the Bishops of Belluno and Concordia were also present. Promptly at a quarter to ten o'clock the Very Rev. Fr. Provincial of the Franciscans welcomed the Cardinal and Bishops, and introduced the President of the Congress, the Rev. Fr. Nicolas dal Gal, O. F. M., as also the Vice-President, Fr. Louis Cingue, O. F. M. After reading congratulatory letters sent by the Most Rev. Minister-General, Fr. Denis Schuler, O. F. M., and by the Cardinal of Verona and all the Bishops of the Province of Venice, telegrams of obeisance were sent to the Holy Father and the Minister-General. Thereupon the President delivered a powerful address on the great influence of the Third Order on the religious and social life of the people, and showed what the Order had accomplished in this respect during the past ages. Fr. Bernardin Perini then reported on the present status of the Third Order in the Province of Venice; Fr. Innocent Bastasin dwelled on the organization of the various congregations, and Fr. Carisio Papparella spoke on the social work to be done by Tertiaries. The resolutions adopted by the Congress insist upon a conscientious observance of the Rule, regarding especially the regular attendance of the monthly meetings, the prescribed convening of the counselors, the annual visitation, etc. In conclusion, His Eminence, the Cardinal-Patriarch of Venice, spoke encouragingly to the immense gathering, and intoned the "Te Deum," which was taken up enthusiastically by the 5,000 Tertiaries present.

France.—The fiftieth anniversary of the death of the Blessed John Baptist Vianney, Curé of Ars, has just been celebrated with much solemnity at Ars. Upwards of 600 delegates of the Third Order took part in the celebration, and to these the preacher made a special appeal as to the brethren of the "Holy Man" whose memory they were met to honor.

Judging from our French Tertiary Exchanges, a general revival of the Third Order is taking place throughout this unfortunately governed country. We find frequent reports of new organizations, canonical visitations, congresses, etc. Let us hope and pray that the great masses soon return to a righteous sense of their duties!

England.—In the death of the Marquis of Ripon, Franciscans have to mourn a generous and gracious benefactor, to whom they will feel forever indebted. When some thirty years ago, the venerable Franciscan

sanctuary of San Damiano at Assisi was confiscated by the Italian government, the late Marquis promptly came to the rescue and saved it from desecration by himself buying it from the government and handing it over to the Order. San Damiano was the hallowed home of St. Clare of Assisi.

—The English Franciscan Province has within the space of a week lost two of its most highly esteemed members, whose lives were intimately connected with its beginnings and progress. The first of these to die was the venerable Brother Patrick Dalton, O. F. M., who passed to his eternal reward June 11th, 1909. Born at Glinn, in the County Limerick, on October 7, 1837, he entered Religion in the Friary of Killarney, and received the habit of the Third Order of St. Francis on November 11th, 1860. At the end of his novitiate he was admitted to profession by Fr. Patrick Veherstraten, O. F. M. From that time on until the day of his death Brother Patrick was ever busy in supervising the building of churches, monasteries and schools every place where the Province had established itself. He could never bear to be unoccupied. R. I. P.

—The second loss was sustained on June 18th, the Feast of the Sacred Heart, when the Very Rev. Francis Verhagen, O. F. M., fell a victim to that grim reaper—death. This venerable pioneer of the Province was born at Weert, Holland, on February 14, 1832. He entered the Order of Friars Minor at Thielt, West Flanders, on October 4, 1848, made his profession the year following, and was ordained Priest at Liege, on June 2d, 1855. Going over to England in 1858, he labored with the greatest zest from that time on until within a couple of hours of his death for the spread of the Kingdom of God, and the resuscitation of the glories of the Franciscan Order in England. He was at various times elected Guardian and Definitor of the Province. Fr. Alexander, O. F. M., who contributes a loving memoir of the deceased in the August issue of "*The Franciscan Monthly*," says: "When the time came for this true son of St. Francis to die—this venerable man with the bright, cheerful blue eyes and the child-like face; this man whose virtues, though never paraded, were yet known to many; this man with the quick, short step, and the cheery word, and the kindly smile, and the sincere look; this man, so devoted to duty and so untiring in his zeal; this man of prayer, of well-ordered life, of sanguine outlook and of peaceful soul; when, as I say, the time came for him to die, his last hours were worthy of the best traditions of the great Order of which he was a most devoted member." R. I. P.

—The Capuchin Friars Minor have also to deplore the death of one of their beloved confrères in the person of Father Edwin, who died suddenly at Peckham, on the morning of June 28th. Fr. Edwin, formerly known as Lawrence McCarthy, was born at Agra, in India, in 1855. He received his early education in the Capuchin college at SS. Peter and Paul, in Agra, which he quitted in 1876, when, with five other young men, he came to Europe to join the Capuchin Order and made his novitiate in Bruges. He was ordained December 18th, 1880, and in the following year he returned to India, and taught in the college at Agra. He subsequently taught in St. Fidelis School at Mussoori and later again in Agra. In 1898 he came back to Belgium, where he taught canon law. In 1900 he was transferred to the English Province, and was stationed at Crawley, Erith, Cowley and Burton Park. R. I. P.

United States—Cincinnati, O.—On the Feast of the Assumption of the B. V. Mary the handsomely decorated chapel of St. Anthony, Mt.

Airy, O., was the scene of a solemn festivity. Promptly at 8 o'clock the solemnities opened with a procession from the convent to the chapel, where the investing of the following six young men, who had completed their classical studies at St. Francis Seraphic college, took place, the Very Rev. Fr. Provincial, Chrysostomus Theobald, O. F. M., officiating: John Keller, now *Fr. Alexius;* Michael Bachler, now *Fr. Pius;* Edward Menke, now *Fr. George;* William Kiefer, now *Fr. John Baptist;* Clarence Linfert, now *Fr. Daniel,* and Louis Abt, now *Fr. Humbert.* Besides these the following lay-brothers received the habit of the First Order: Bro. Novatus Leszcynski; Bro. Benvenute Anneken and Bro. John Baptist de La Salle Dell.

Thereupon Fr. Provincial celebrated a solemn Highmass, assisted by the following Franciscan Fathers: Vincent Trost as assistant priest, Urban Freundt as deacon, Fulgentius Meyer as subdeacon, and the Cleric Fr. Raymond Molle as master of ceremonies. Fr. Provincial also delivered an eloquent sermon, in which he pointed out the duties of a good Religious and the happiness enjoyed in the convent, despite the austere rules of the Order. After Mass the following novices pronounced their simple vows: Fr. Paul Manning, Fr. Raphael Schulte, Fr. Augustine Partl, Fr. Maximilian Elsbund and Fr. Emmanuel Trockur. The chanting of the "Te Deum" brought the impressive ceremonies to a fitting close.

Centenary Celebration in St. Francis Church.

—On the occasion of the seventh centenary of the foundation of the Franciscan Order, which is commemorated this year, a centenary celebration, intended particularly for the Tertiaries of St. Francis and those who wish to join the Third Order, will be held at St. Francis church from September 30 to October 4. In the mornings and evenings there will be special devotions with a German sermon, the celebration coming to a close on October 4, the feast of St. Francis, with a solemn Highmass, sermon, general Communion and Papal Blessing. Since the Holy Father has granted to all those who participate in these devotions in honor of St. Francis a plenary indulgence, the Papal Blessing and for each attendance at an exercise an indulgence of 700 days, a large attendance of the children of St. Francis is invited. Fuller particulars will be published in the next issue of the MESSENGER.

At the triennial chapter of the Province of St. John the Baptist, which was in session at St. Anthony's monastery, Mt. Airy, O., from August 25-28, the Very Rev. Fr. Hugoline Storff, O. F. M., ex-Provincial of the Sacred Heart Province, Visitator and Commissary General, presiding, the following were elected officials for the next three years:

Provincial: Very Rev. Eugene Buttermann, editor of the German Messenger of the Sacred Heart. *Custos:* Rev. Chrysostom Theobald, ex-Provincial. *Definitors:* The Rev. Frs. Dominic Meyer, of Streator, Ill.; Peter Alc. Welling, of Kansas City, Mo.; Vincent Trost, of Mt. Airy, O., and Bernardine Wissler, of Kansas City, Mo.

The following Rev. Fathers were transferred from:

CINCINNATI, O.: *St. Francis Convent*—Fr. Denis Engelhardt, to Corryville, as editor of the *"Sendbote;"* Fr. John Forest McGee, to St. John's church; Fr. Alfred Herrmann, to Hamilton, O.; Fr. Cletus Zembrodt, to Lafayette, Ind. *St. Lawrence Church*—Fr. Edwin Auweiler (newly ordained), to St. Francis College as Professor. *St. John's Church* —Fr. Leander Schell, appointed Pastor of St. Clement's church, St.

Bernard, O. *St. Bonaventure's Church*—Fr. Evarist Zoller, to St. Francis College as Professor; Fr. Timothy Brockmann (newly ordained), assistant here.

St. Bernard, O.: *St. Clement's Convent*—Fr. Benedict Haupt, to Peoria, Ill., as assistant for Pekin, Ill.

Hamilton, O.: *St. Stephen's Church*—Fr. Ignatius M. Wilkens, to Louisville, Ky., St. Boniface church.

Louisville, Ky.: *St. Boniface Convent*—Fr. Isidore Verkamp, missionary, to Mt. Airy; Fr. Hubert Kalt, to Calumet, Mich.

Oldenburg, Ind.: *Holy Family Convent*—Fr. Louis Haverbeck, ex-Provincial, appointed Guardian; Fr. David Kersting remains Pastor.

Lafayette, Ind.: *St. Lawrence Church*—Fr. Sigismund Pirron, to Cincinnati, as assistant at St. Francis church; Fr. Stephen Hoffmann, to the Protectory at Delhi, O., as chaplain.

Bloomington, Ill.: *St. Mary's Church*—Fr. Marcellin Schroeder, to Higginsville, Mo.

Peoria, Ill.: *Sacred Heart Church*—Fr. Herculan Zeug, to Calumet, Mich., as Superior and Pastor; Fr. Frederick Hartung, to Olpe, Kan.

Kansas City, Mo.: *Church of the Sorrowful Mother*—Fr. Peter Alc. Welling, to Olpe, Kan., as Superior and Pastor; Fr. Basil Henze, to Chatham, Ont., Canada; Fr. Fridolin Schuster (newly ordained), assistant here.

Higginsville, Mo.: Fr. Cyprian Sauer, to Kansas City, as assistant at above named church.

Emporia, Kan.: Fr. Symphorian Weiner, to Olpe, Kan.; Fr. Ephrem Lieftuchter, to Peña Blanca, N. Mex.

Olpe, Kan.: Fr. Samuel Gelting, to Bloomington, Ill.; Fr. Willibrord Zieverink, to Peoria, as chaplain of St. Francis Hospital.

Escanaba, Mich.: Fr. Ethelbert Morgan, to Cincinnati, as Professor at St. Francis College; Fr. Valentine Schaaf (newly ordained), as assistant here.

Calumet, Mich.: *Sacred Heart Church*—Fr. Casimir Dietrich, to St. Lawrence church, Lafayette, Ind., as Superior and Pastor; Fr. Clarence Meyer, to St. Francis College, Cincinnati, O.

Chatham, Ont., Canada: Fr. Simon Griesam, to Emporia, Kan.

Carlsbad, N. Mex.: Fr. Roman Kramer (newly ordained), assistant here.

Foreign Missions: *Holy Land*—Bro. Juniper Popp, O. F. M.

Buffalo, N. Y.—Died at St. Patrick's rectory, this city, August 2, Very Rev. Bonaventure Jahn, O. F. M., Definitor of the Holy Name Province. Fr. Bonaventure had been very weak for some time—scarcely able to say Mass. He said Mass for the last time on August 2, the Feast of the Portiuncula. After Mass he was attacked by the fatal stroke, and died in a few hours. Though his death was sudden, it was not unexpected nor unprepared for. Fr. Bonaventure was one of that sturdy generation of pioneers, who, driven from home and fatherland by the Iron Chancellor's tyranny, sought and found a welcome in America. At the time of the cruel enforcement of the May Laws, in 1875, Fr. Bonaventure was a Discrete of the Custody of St. Elizabeth, Fulda, Prussia. He came to America and was engaged in teaching at St. Bonaventure's monastery, Paterson, N. J., for several years. In 1884 he was again elected Discrete of the Custody, and when Fr. Denis Schuler, the Commissary of the Fulda

Fathers in this country, was recalled to Germany to succeed the late Fr. Damasus as Custos, Fr. Bonaventure became Superior of the Houses here. When the Custody was made a province, in 1895, he was elected Custos, which office he held till 1900. In 1901 the Houses of the Fulda Fathers were joined to the Houses of the Allegany Fathers of the Immaculate Conception Custody, and the new Province of the Holy Name was erected. Fr. Bonaventure was elected Definitor of the new Province in 1904, and again, in 1907, at the Chapter presided over by the Most Rev. Father General, held at Paterson. Besides his weighty cares of government, Fr. Bonaventure did parish work in the dioceses of Newark, and—in 1907-'8—Ogdensburg, and was for a time pastor of St. Mary's, Obernburg, N. Y. Since 1908 he has been at St. Patrick's, Buffalo, N. Y. Fr. Bonaventure enjoyed the rare privilege of celebrating his golden jubilee of religious life and of the priesthood. He was born at Fulda, Prussia, September 28, 1833; entered the Franciscan Order there December 13, 1850, and was ordained priest May 17, 1856. May his soul rest in peace!

Paterson, N. J.—Another loss by death occurred to the same Province when the Very Rev. Ludgerus Beck, O. F. M., Guardian of St. Bonaventure's monastery, this city, passed to his reward August 10. Born January 25, 1832, at Ursula-Poppenricht, Bavaria, he entered the Franciscan Order November 13, 1855, and was ordained to the priesthood at Munich, May 18, 1858. Coming to America November 23, 1874, he was, in 1881, appointed pastor of St. Martin's church, Louisville, Ky., in succession to the founder of said parish, the Rev. Leander Streber, O. F. M., who, owing to advanced age, was compelled to resign. Here Fr. Ludgerus worked zealously until the year 1888, when the Provincial of the Bavarian Province recalled him and the other Fathers stationed at Louisville. Fr. Ludgerus, however, remained in America, and, by special permission, joined the present Province of the Holy Name of Jesus, laboring faithfully in the vineyard of the Lord at various places, especially in New York City, where he built the handsome church of St. Francis of Assisi, West 31st street. For the last few years he was stationed at Paterson in the capacity of Guardian of St. Bonaventure's monastery. In 1905 he celebrated the *golden* jubilee of his entrance into the Order, and in 1908, the fiftieth anniversary of his ordination. The solemn obsequies took place at St. Bonaventure's church on Thursday, August 12. R. I. P.

—On the Feast of St. Louis the Bishop, on August 19, Very Rev. Father Provincial Eduard Blecke, O. F. M., gave to four young men, who have just completed their course of studies at St. Joseph's college, Callicoon, N. Y., the habit of St. Francis. The names of the new Friars are: Frater Angelus (Fred) Tindel, of Macopin, N. J.; Frater Leo (Michael) Keenan, of this parish; Frater Hugolinus (Joseph) Dombrowski, of Buffalo, N. Y.; and Frater Theodoretus (John) Chemin, of Boston, Mass. Two Tertiaries were received: Bro. Joseph (John) Kehr, of Coblenz, Germany, and Bro. Luchesius (Francis) Schmora, of Paterson, N. J. Fraters Daniel and Samuel, who have just finished their year of novitiate, made simple profession.

Glen Riddle, Pa.—On Wednesday, July 14, the Venerable Mother Agnes, O. S. F., observed the fiftieth anniversary of her religious profession. Four bishops and upwards of 60 priests were present at the solemn services held in the beautiful chapel of the convent of "St. Mary of the Angels." Fr. Joseph Wissel, C. SS. R., preached an eloquent

sermon in English and German. The Ven. Jubilarian was born January 27, 1834, of Protestant parents, at Niederweniger, Canton Zurich, Switzerland, came to America while yet a girl, and was received into the Catholic Church August 12, 1855. On October 15, 1858, she entered the Regular Third Order of St. Francis, which had just then been established by the saintly Bishop Neumann, of Philadelphia. After the death of the first Superior of the young community, Mother Agnes was elected, February 10, 1864, to succeed her, and she has held that position for 42 years, when she voluntarily resigned. During her administration the community had grown wonderfully, for at the time of her resignation there were over 800 Sisters in charge of 12 hospitals, 9 orphan asylums and homes for the poor and destitute, and 55 parochial schools. May God grant her many more days of peaceful life and a happy death!

St. Louis, Mo.—(Correspondence, August 21, 1909.)—On July 24 a great misfortune befell the Sacred Heart Province when the Very Rev. Provincial, Fr. Cyprian Banscheid, was stricken down with apoplexy. The sad event occurred in the evening at the railroad station in St. Paul, Minn. Fr. Provincial had shortly before returned from Europe in better health to all appearances than when he left. Important business had called him to Minnesota and he was on his way from Chaska, Minn., to Quincy, Ill.; while changing cars in St. Paul he received the stroke. He was immediately taken to St. Joseph's hospital, where the doctors declared his condition very serious. His right side was found to be paralyzed; he was unconscious and unable to speak. His condition grew so bad several times that his death was expected momentarily. He rallied, however, and now seems to be out of danger; he has grown stronger and become brighter, but he is still unable to speak to make himself understood, and has not regained full consciousness. The doctors are of the opinion that a complete recovery is impossible; many prayers are, however, being offered up for him daily that he may at least recover partially. Having always been a man of great activity and of prominence in the Province, his present sorrowful state, to which he has so suddenly been reduced, will be most keenly felt by himself as well as by his brethren in religion.

This untoward event made it necessary to elect a Vicar Provincial to take Father Provincial's place until his term should have expired. This election took place in Quincy on August 6, the Very Rev. Fr. Benedict Schmidt, of St. Louis, being elected. Fr. Ambrose Janssen, of St. Louis, was elected Definitor in the place of Very Rev. Fr. Benedict.

—On August 18 the following officials of the Sacred Heart Province were elected in the Provincial Chapter held in St. Louis, under the presidency of the Very Rev. Fr. Peter Baptist Englert, ex-Definitor General of the Cincinnati Franciscan Province: Provincial, Very Rev. Fr. Benedict Schmidt, of St. Louis, where he has been Lector of Theology for 13 years; Custos, Very Rev. Fr. Hugolinus Storff, Rector of the Seraphic College at Teutopolis, Ill.; Definitors, Rev. Frs. Engelbert Guy, Guardian at Oakland, Cal.; Maurice Baukholt, Superior at St. Peter's, Chicago; Hugo Fessler, Guardian at Indianapolis, Ind.; Polycarp Rhode, Guardian at St. Joseph's, Cleveland, Ohio.

—The following changes and transfers were made by the Provincial Chapter:

St. Louis, Mo.—Fr. Ubald Otto, to Jordan, Minn.; Fr. Dorothy Philipp, to Bayfield, Wis.; Fr. Berard Zehnle, to Ashland, Wis.; Fr.

Cajetan Rhode, to the Seraphic College, Teutopolis, Ill.; Fr. Sigismund Masalski, to St. Stanislaus, Cleveland, Ohio; Fr. Donulus Evers, to Petoskey, Mich.; Fr. Adjutes Budde, assistant at St. Louis.

Teutopolis Monastery.—Fr. Roger Middendorf, to St. Louis, as Lector of Theology.

Teutopolis College.—Fr. Samuel Macke, to Quincy, as Rector of the College.

Quincy Monastery.—Fr. Andrew Butzkueben, to Indianapolis, as Guardian and Rector; Fr. Ludwig Doering, to Chaska, Minn.; Fr. Raymond Holte, to St. Bernard, Neb.

Quincy College.—Fr. Anselm Mueller, to Cleveland, Ohio, St. Joseph's, as Guardian; Fr. Clement Moormann, to Los Angeles, Cal., as assistant.

Indianapolis, Ind.—Fr. Hugo Fessler, to Memphis, Tenn., as Superior and Rector; Fr. Aurelius Bruegge, to Teutopolis, as Master of Novices.

Ashland, Wis.—Fr. Cassian Tritz, to Los Angeles, Cal., as Superior and Rector; Fr. William Slischka, to Cleveland, Ohio, St. Stanislaus'.

West Park, Ohio.—Fr. Leonard Neukirchen, ex-Definitor General from Rome, as Guardian.

Memphis, Tenn.—Fr. Marian Glahn, to Humphrey, Neb.; Fr. Isidore Fosselmann, to Chicago, St. Peter's.

Jordan, Minn.—Fr. Stephen Scholz, to Superior, Wis.; Fr. Gratian Gehrig, to Omaha, Neb.

Chicago, St. Peter's.—Fr. Eusebius Helle, to Indianapolis; Fr. Angelus Bill, to Columbus, Neb.; Fr. Leo Kalmer, to Cleveland, St. Joseph's.

Columbus, Neb.—Fr. Ladislaus Czech, to Petoskey, Mich.; Fr. Protasius Kuberek, to Radom, Ill., as Superior and Rector; Fr. Liborius Breitenstein, to Joliet, Ill.

Wien, Mo.—Fr. Otho Jansen, to Chaska, Minn., as Superior and Rector.

Joliet, Ill.—Fr. Alexius Bender, to Chicago, Ill., St. Peter's.

Chaska, Minn.—Fr. Guido Kuepper, to Wien, Mo., as Superior and Rector; Fr. Marcellus Buehlmann, to St. Louis.

Radom, Ill.—Fr. Cyrillus Mitera, to Columbus, Neb.

St. Bernard, Neb.—Fr. Stanislaus Riemann, to Humphrey, Neb.; Fr. Rhabanus Thill, to Sioux City, Iowa, as Superior and Rector.

Superior, Wis.—Fr. Pamphilus Stahl, to Humphrey, Neb.

Humphrey, Neb.—Fr. Hildebrand Fuchs, Superior and Rector; Fr. Romuald Rheindorf, to St. Bernard, Neb., as Superior and Rector; Fr. Edwin Hudson, to Memphis; Fr. Florentius Kurzer, to Quincy, Ill., as Guardian and Rector.

Petoskey, Mich.—Fr. Ulric Petri, to St. Peter's, Chicago; Fr. Bruno Torka, Superior and Rector; Fr. Sigfrid Rindermann, to Jordan, Minn.

Beaver Island, Mich.—Fr. Adolph Rockel, to Joliet, Ill.

Cleveland, St. Stanislaus'.—Fr. Sebastian Cebulla, to Ashland, Wis., as Guardian.

Sioux City, Iowa.—Fr. Seraphinus Lampe, to Quincy, Ill., monastery.

Fr. Peter Wallischeck, Rector of the Seraphic College at Santa Barbara, has been made *Commissary for California.*

Santa Barbara, Cal.—Fr. Leonard Bose, to the Seraphic College.

Fruitvale, Cal.—Fr. Aloysius Asmuth, to San Francisco, St. Anthony's.

Watsonville, Cal.—Fr. Ildephonse Moser, to Fruitvale, as assistant.

Los Angeles, Cal.—Frs. Raphael Fuhr and Edward Lunny, to the College at Quincy, Ill.

San Francisco, St. Anthony's.—Frs. Placidus Krekeler and Aegidius Herkenrath, to Hood River, Ore.

N. B.—Fr. Joseph Rhode, heretofore Professor at the College in Quincy, will go to Mt. St. Sepulchre, at Washington, D. C., to attend the Catholic University. (Fr. M. S., O. F. M.)

San Francisco, Cal.—(Correspondence.)—The annual retreat for the Franciscan Fathers, Clerics, Brothers and Postulants at Fruitvale was conducted by the Rev. Fr. Peter Wallischeck, O. F. M., Rector of St. Anthony's college at Santa Barbara.

On Monday, July 26, the impressive ceremonies of vesting and profession took place, the Very Rev. Theodore Arentz, Commissary Provincial of California, officiating. After a solemn Highmass, celebrated by Fr. Engelbert Gey, Guardian of the Fruitvale monastery, at which he was assisted by Fr. Matthew Schmitz, Master of Novices, as assistant priest; Fr. Joachim Meyer, as deacon; Fr. Bonaventure Obbesser, as subdeacon, and Frater Joseph Thompson, as master of ceremonies, the following eight students, all graduates of St. Anthony's college, were invested with the habit of St. Francis:

Otho Knebel, of San Francisco, now *Fr. Charles;* Chas. Ganster, of Los Angeles, now *Fr. Ignatius;* Louis Hopkins, of Los Angeles, now *Fr. Alfred;* Alphons Bartholome, of San Francisco, now *Fr. Boniface;* John Stendeback, of San Francisco, now *Fr. Henry;* Edward Hernner, of San Francisco, now *Fr. Ludger;* Chas. Crowley, of Los Angeles, now *Fr. Solanus,* and Aloys Klaren, of Sacramento, now *Fr. Paschalis.*

The following novices were then admitted to profession: *Clerics,* Fr. Ambrose Trabert, Fr. Albert Braun, Fr. Augustine Hobrecht and the *Lay-brother* Fidelis Kessler.

—The Rt. Rev. Dennis Jos. O'Connell, Auxiliary Bishop of San Francisco, recently conferred the holy Order of Priesthood on the following clerics in the venerable church of Santa Barbara: Fr. Leo Zettel, Fr. Clement Berberich, Fr. Richard Gliebe and Fr. Ferdinand Ortiz.

—St. Anthony's College at Santa Barbara opened again August 17.

—Rev. Fr. Peter Wallischeck conducted the annual retreat for the Sisters of St. Francis at Sacramento from July 24-31. Rev. Fr. Theophilus Richardt preached the annual retreat to the Sisters at St. Joseph's Hospital, San Francisco, from the 18th-25th of July.

—Sister Dominica, O. S. F., formerly Sr. Superior of St. Joseph's Hospital on Park Hill, San Francisco, died last July, and was buried in Holy Cross cemetery. She had been sick for many years, and having lost her sight and the use of speech, she was utterly helpless. Nevertheless, she bore her afflictions with great patience and entire resignation to the Holy Will of God. R. I. P.

—St. Anthony's devotion is on the increase in San Francisco, especially at St. Anthony's church on Army street. The Tuesday exercises conducted by the Fathers there in the morning and evening draw great crowds of pious clients of the Wonderworker.

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If the "favor received" is not explicitly mentioned, it will be published — but under the heading of "Thanksgivings Not Specified".

Latrobe, Pa., July 4, 1909. Thanks to St. Anthony for the recovery of my grandchild from a dangerous disease of the throat. Having promised enclosed alms and publication in the MESSENGER, I herewith fulfill my obligation. K. Z.

Danville, Ill., July 18, 1909. I wish to thank St. Anthony for a speedy cure of my face and neck, which were painfully swollen by coming in contact with poisonous ivy. M. O'F.

Venice, O., July 19, 1909. For the successful passing of an examination made by my brother and myself, I return sincere thanks to St. Anthony and enclose alms. M. F.

Laurium, Mich., July BD, 1909. Some months ago I wrote to you, asking prayers for my husband, who has been suffering from an abscess on the head and tuberculosis of the nose. As the specialist who was treating him did him no good, we took recourse to prayer, and thanks to the S. Heart of Jesus, the Immaculate Mother and St. Anthony, very soon a great change for the better came over him, and he is now feeling better than ever before. With a grateful heart we fulfill the promise made by the enclosed alms for the poor students, for whose prayers we are sincerely thankful. W. D.

Rowan, Texas, July 25, 1909. Enclosed alms was promised for the poor students in honor of St. Anthony for protection during the recent storm and for another special favor. M. M.

Hammond, Neb., July 26, 1909. I wish to publicly thank the Almighty, the B. V. Mary, St. Joseph and St. Anthony for the protection of my homestead in a contest. J. M.

Weir, Kan., July 28, 1909. Sincere thanks to dear St. Anthony for the finding of my rosary, which had been lost for several weeks; also for the restoration of a lost ring belonging to my son. F. P. C.

Denver, Colo., July 28, 1909. Enclosed contribution was promised in case I made the sale of certain property in less than a year. Thanks to Our Blessed Lord and dear St. Anthony, my petition was granted. K. B.

Ottawa, Ill., July 29, 1909. I wish to return thanks to St. Anthony for the recovery of a sick child, and enclose a donation for the poor. M. G. W.

Vulcan, Mich., July 30, 1909. For the successful sale of my mother's house, I desire to return sincere thanks to the S. Heart, the B. V. Mary and St. Anthony. Enclosed please find alms for St. Anthony's Bread. C. A. B.

Cincinnati, O., July 31, 1909. I wish to thank St. Anthony for being successful in an examination I have taken. L. W. B.

Soldiers Grove, Wis., August 7, 1909. Enclosed alms is in thanksgiving to St. Anthony for the speedy completion of our house. A. V. F.

Calumet, Mich., August 7, 1909. Sincere thanks to the Holy Family, St. Anthony and the Poor Souls for the successful termination of a lawsuit. H. L.

Rock Island, Ill., August 10, 1909. I am very grateful to the Infant Jesus and St. Anthony for the safe return home from a long journey, and enclose an alms for the poor students. L. C. G.

Cincinnati, O. (Hyde Park), August, 1909. For the safe return of a dear friend who had disappeared suddenly, I return sincere thanks to St. Anthony, to whom I had recommended him in fervent prayer. B. S.

Thanksgivings not specified:

P. G., Clarion, Pa.—J. J. N., No. Adams, Mass.—J. A. D., Eastport, Me.—J. H. G., Montford, Mont.—M. F. B., Knoxville, Tenn.—G. F. D., Chicago, Ill.—N. J., Kansas City, Kan.—M. C., Grand Rapids, Mich.—T. P. F., Greenville, Texas.—S. C. D., Canada.—S. K., Greeley, Neb.—J. A. K., St. Louis, Mo.—

M. M. C., Yankton, S. Dak.—C. R. G., Sidman P. O., Pa.—M. K., Ballisodare, Ireland.—J. J. McK., Charlottetown, P. E. I.—S. S. P., Springfield, Ohio.—M. E. M., Portsmouth, Va.—J. S., Omaha, Neb.—M. K., Reading, Ohio.—T. G., West Brookfield, Ohio.—I. L., Calumet, Mich.—M. S., Rock Island, Ill.—M. McW., Alexandria, Va.—M. J. K., Monroe, Mich.—M. B., Cincinnati, Ohio.—M. M., Artesian, S. Dak.—J. R. K., St. Paul, Minn.—L. D., Los Angeles, Cal.—L. A. H., Rensellear, Ind.—M. E. B., Staten Island, N. Y.—M. F. S., Rochester, N. Y.—L. R., Cincinnati, Ohio.—J. J. O'B., Butte, Mont.—C. R. T., Sidman, Pa.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

For a knowledge of the will of God in the choice of a vocation.—Return of a person to the practice of his religious duties.—That a young man give up a bad companion.—To obtain permanent employment.—To obtain a certain sum of money.—To know the whereabouts of a brother.—Cure of various ailments.—Speedy and successful sale of house.—Cure of a very painful disease.—Cure of sore eyes and feet.—Increase of Holy Faith, fear and wisdom.—Success in business.—Restoration of health.—Success in a profession.—Recovery of lost articles.—Renting of a flat and rooms.—To obtain a good music position.—The return of a Catholic companion.—To obtain a better position.—That a business transaction be settled without anger or going to law.—Protection against fire and storms.—To get a home near church and school.—Sale of a farm.—Several conversions.—Protection against enemies.—The restoration of sound mind and good judgment and banishment of false thoughts.—Return of a brother to the holy faith.—Peace of conscience and true piety.—A speedy and safe delivery.—Reconciliation between two young people.—Return of real estate and of money loaned to different persons.—Conversion of a husband to the Catholic Faith.—God's blessing and protection for several young persons.—Blessing upon several important undertakings.—That an unjust lawsuit which is threatened may be averted or settled favorably and justly.—A happy Catholic marriage for two parties.—Success in a most important lawsuit.—Temporal favor for a religious.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in September.

On the 4th. St. Rose of Viterbo, V. III. O.
On the 8th. Nativity of the B. V. M.
On the 13th. St. Veronica of Juliano, V. II. O.
On the 17th. Feast of the Stigmata of Our holy Father St. Francis.
General Absolution.
On the 18th. St. Joseph of Cupertino, I. O.
On the 24th. St. Pacificus, I. O.
On the 27th. St. Elzearius, III. O.
On the 29th. St. Michael, Archangel.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. JOSEPH OF CUPERTINO.

BLESSED MARY MARGARET ALACOQUE.